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# DO 620 The Emotions, Feelings, and Passion

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**ST 620**  
**THE EMOTIONS, FEELINGS, AND PASSION**  
**January Term (Jan. 3-7)**  
**Class Meets 8:00-5:00 M-F, 8:00-12:00 Sat**  
**Larry Wood, Professor**  
**Asbury Theological Seminary**

**WELCOME** to this class on the role of emotions, feelings, and passion in shaping our personal theology of God and Christian beliefs. I can assure you on the basis of past student evaluations that this class will inspire you to a better self-understanding of your own faith development, as well as help you to understand that the affective resources of faith are as essential as the intellectual and logical. If this class has been perceived to be beneficial to students in the past, it is because our primary resource has been the writings of Frank Lake, *Clinical Theology*.

**REQUIRED TEXTS:**

Frank Lake, *Clinical Theology* (See [www.emethpress.com](http://www.emethpress.com), 2005 reprint). Frank Lake offers a brilliant synthesis of psychotherapy, theology, and philosophy. *Clinical Theology* is one of the few best books ever written. His case-study approach to pastoral theology demonstrates how emotionally scarring events in one's life affect one capacity to relate to others and to God. This is a "must read" book for appreciating the significance of the affective dimensions of religious belief and practice.

**GENERAL REQUIREMENTS:**

- (1) There will be no formal tests, but each student will write a research paper on a theme related to the affective dimensions of faith. Students will usually identify their topic after the first week of class. The final paper will be due the last day of January term. It may be submitted as an email attachment.
- (2) Class attendance is required. Learning is more than acquiring factual information contained in texts, though that arduous task is absolutely essential. Learning is more than rote memory. Learning involves 'thinking out loud' and engaging in conversation. Attending class provides a dialogical context for listening and participating in the meaning of ideas.

**CLASS FORMAT:**

- (1) The first day of Class (Tuesday) will consist primarily of lectures and power point presentations providing a general introduction to the relation of psychology and theology.
- (2) The remaining four day-long classes will be student-led discussions on the assigned readings in Frank Lake, *Clinical Theology*. Students will be notified prior to the beginning of class their respective assignments so that they can be prepared. Students do not need to be intimidated by this assessment. They will find Lake's writing style clear, precise, and highly readable.

## *FIRST DAY OF CLASS – TUESDAY (JAN 3)*

### *General Introduction*

A lecture on the classical theories of emotion—the cognitive, the feeling, the behavioristic, and the psychoanalytic. Special attention will also be given to postmodern developments in psychology, noting some difference between the modern and postmodern points of view.

#### Recommended Reading:

- (1) William Lyon, *The Emotions* (New York: Oxford University Press, 1980), pp. 1-52.
- (2) Robert M. Augros and George N. Stanciu, *The New Story of Science* (Chicago: Gateway Editions, 1984), pp. 83-140

### *The Role of Feeling as a Method of Knowing*

A lecture on Rousseau (1712-1778), the "Father of Romanticism." Rousseau introduced the capacity of feeling in philosophy as an alternate way to know God as a revolt against the Enlightenment thought of the French *philosophes*.

#### Recommended Reading:

Jean-Jacques Rousseau, "Confession of Faith of a Savoyard Vicar," in Book IV of *Emile, or, On education*, introduction, translation, and notes by Allan Bloom. (Imprint New York : Basic Books, c1979). Call # LB512.E5 F6 1938

A lecture on Schleiermacher (1768-1834), the "Father of Modern Theology." Schleiermacher formally introduced "feeling" as the primary method of doing theology in 1799.

#### Recommended Reading:

Schleiermacher, *On Religion, Second Speech* (New York: Harper, 1958), pp. 26-119. Call # BL48 .S33 1958  
Paul Tillich, *A History of Christian Thought* (New York: Harper, 1968), pp. 391-398. Call # BT21.2 .T5 1968

A lecture on Hegel (1770-1831). As the high point of Romanticism in philosophy, Hegel highlighted the idea of religion as a "thoughtful feeling" of unity with God. His influence in the subsequent history of philosophy and theology has been enormous.

#### Recommended Reading:

Hegel, "The Kingdom of the Father," in *The Christian Religion*, pp. 45-108, especially pages 71-72, 81-82, 94-95. Cat. # B2939.E5 H62

Hegel, "The Means of Realization" in *Reason in History*, pp. 25-49.  
Call # D16.8 .H462.

Hegel, "Introduction to the Lectures on the History of Philosophy,"  
*History of Philosophy*, pp. 123-150. Call # B2936.E5 K58 1985

A lecture on Wesley (1703--1791), noting his Romantic tendencies with his view of feeling as an inner assurance of one's knowledge of God.

Recommended Reading:

Frederick C. Gill, *Methodism and Romanticism: a study of English romanticism and the evangelical revival* (London: Epworth Press, 1937), pp. 11-71.  
Call # BX8276 .G5

A lecture on John Fletcher (1729-1785), Wesley's "Vindicator and Designated Successor." We will examine his view of the "heavenly tempers" being shaped directly through the agency of the Holy Spirit within the life of a believer, liberating one emotionally/spiritually to love freely and spontaneously. Fletcher was an eloquent spokesman for the importance of the role of feeling in religious experience. Fletcher opposed extremism, but he showed that feeling and emotion are vital aspects of human experience and are not to be discredited.

Recommended Reading:

Fletcher, "Experimental Religion," *The Works of the Reverend John Fletcher, late vicar of Madeley* (Imprint, Salem, Ohio : Schmul, 1974), 5:pp.  
Call # BX8217 .F628 1974

## Second Day (Jan 4)

### Left Brain, Right Brain Research and the Neurophysiological Basis of Feeling

A lecture on recent brain research that indicates how the two hemispheres of the brain process emotion, noting in particular how the right hemisphere processes emotional information.

Recommended Reading:

L. Wood, "Recent Brain Research and the Mind-Body Dilemma," *The Best in Theology*, ed. James I. Packer and Paul Fromer (Carol Stream, IL: Christianity Today, Inc, 1987), 2:203-141.  
Call # BR50 .B444 1987

### *Relationality and the Meaning of Persons*

A lecture on Paul Tillich who offers an exposition of the meaning of persons who must live with feelings of ambiguity and anxiety. He believes feelings of meaninglessness typify our contemporary world and thus faith must be redefined as

courage (a neo-Stoicism) as a result of the modern experience of personal estrangement and a loss of belief in the traditional view of God

Recommended Reading:

Tillich, *Courage to Be* (New Haven, CT : Yale University Press, c1952).  
Call # BJ1533.C8 T5

A lecture on Jürgen Moltmann who focuses on the social\relational\emotional characteristics of God's nature. Through his proposal of a Trinitarian pneumatology, he seeks to show how love and human freedom (both personal and social) can become the basis of a meaningful community.

Recommended Reading:

Moltmann, "The Passion of God," in the *Trinity and the Kingdom*, pp. 21-60.  
"A Companion Volume to Understanding Moltmann," (forthcoming)  
Asbury Theological Journal (Spring, 2000). Call # BT111.2 .M613  
1981

*Intellectual Defense against Emotional, Spiritual Injury and Divine Healing*

Frank Lake, *Clinical Theology* (Call # BV4012 .L282 1987)

"Introduction," p. xv-xxx.

"The Christian Service of Listening, Dialogue, Witness and Counseling in Relation to Troubled Persons, Sufferers from the Psychoneuroses, and the Disorders of Personality. "The Understanding and Care of Schizoid Personalities, pp. 1-100.

January 5 - 7

Frank Lake, *Clinical Theology*

"The Understanding and Care of Schizoid Personalities in their Affliction"

pp. 553-923